

THE PROHIBITION OF

**CONGRATULATING
DISBELIEVERS ON
THEIR HOLIDAYS**



2ND EDITION

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In the Name of Allāh, the Most Beneficent, the Most Merciful

Introduction

For Muslims living in societies in which *Islām* is not widely practiced, and in particular, those in the West, a topic that is often raised is whether or not it is permissible to congratulate disbelievers around their holidays with statements such as “Merry Christmas”, “Happy Easter”, “Happy Valentine’s Day”, “Happy New Year” and so on.

In order to discuss this matter, it is essential to clarify what these statements actually mean and imply. This is based upon the well-known rule amongst the *Fuqahā’* (Jurists): “*Al-Hukmu ‘Alash-Shay’ Far‘un ‘An Tasawwurihi* (Ruling upon something is based upon understanding its reality).”¹

This is also referred to as and/or tied to: “*Tahqīq Manāṭ al-Hukm* (Verification of the Focus of the Ruling).”²

What this means is that if someone misunderstands the issue they are ruling on, they cannot be expected to issue a correct ruling on it.

So when someone says, for example, “Merry Christmas”, what they are saying is “Have a happy Christmas” or “Enjoy Christmas.” And it is known that Christmas is celebrated by Christians as the birthday of their god. So essentially, what is being said is “Enjoy your celebration of the birth of your god.”

And if someone says: “Happy Easter”, they are in reality saying: “Enjoy the day you celebrate the resurrection of your god from the dead.”

And Ibn al-Qayyim explained the reason these congratulatory statements are prohibited. He said: “It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on.”³

And it is unfathomable that, when the Jews currently living in Bilād ash-Shām celebrate Yom Ha’atzmaut, which is the Israeli Independence Day, or the commemoration of parts of Bilād ash-Shām being handed over to the Jews, a Muslim would accept another Muslim congratulating them when they celebrate that day. Likewise, if a child was killed, and people started celebrating

¹ Refer to “*Talbīs Iblīs*” by Ibn al-Jawzī, pg. 295, “*Haqīqat al-Qawlāy Fī Tawjīh Takhrīj al-Imām ash-Shāfi‘ī Li-Ba‘d al-Masā’ili ‘Alā Qawlāy*” by Al-Ġazālī, pg. 64-65 and elsewhere

² Refer to “*Al-Muwāfaqāt*” by Ash-Shāṭibī, 4/95, “*Minhāj as-Sunnah an-Nabawiyyah Fī Naqd Kalām ash-Shī‘ah al-Qadariyyah*” by Ibn Taymiyyah, 2/287 and elsewhere

³ “*Aḥkām Ahl ath-Thimmah*” by Ibn al-Qayyim, 1/441-442

that day, would it be fine to congratulate them on that day? So why, when it comes to matters of *shirk* and *kufr*, which are direct insults toward Allāh, would anyone question this?

So, to this end, I have collected the evidence used by the People of Knowledge, proving that this is prohibited, along with a refutation of the evidence that supposedly proves the permissibility of these statements.

Evidence That Congratulating Disbelievers on their Holidays is Prohibited

Congratulating Disbelievers on their Holidays is Prohibited by Consensus

Ibn al-Qayyim (d. 751 H.) said: “Congratulating the disbelievers on the rituals that belong only to them is prohibited by consensus, as is congratulating them on their festivals and fasts by saying ‘A happy festival to you’ or ‘May you enjoy your festival,’ and so on. Even if the one who says this didn’t fall into outright disbelief by doing so, it is still prohibited. It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on. Many of those who have no respect for their religion fall into this error; they do not realize the offensiveness of their actions. Whoever congratulates a person for his disobedience or *Bid`ah* or *kufr* exposes himself to the wrath and anger of Allāh.”⁴

And amongst the plethora of scholars who discussed consensus being a proof are: Abul-Walīd al-Bājī (d. 474 H.),⁵ Abū Ishāq ash-Shīrāzī (d. 476 H.),⁶ Al-Juwaynī (d. 478 H.),⁷ Abul-Muthaffir as-Sam`ānī (d. 489 H.),⁸ Abul-Khaṭṭāb al-Kalūthānī (d. 510 H.),⁹ `Alā’ ad-Dīn as-Samarqandī (d. 540 H.),¹⁰ `Alā’ ad-Dīn al-Asmandī (d. 552 H.),¹¹ `Alā’ ad-Dīn al-Bukhārī al-Ḥanafī (d. 730 H.),¹² Tāj ad-Dīn as-Subkī (d. 771 H.),¹³ Abul-Fidā’ Ibn Kathīr (d. 774 H.),¹⁴ Badr ad-Dīn az-Zarkashī (d. 794 H.),¹⁵ Muhibullāh Ibn `Abdish-Shukūr al-Ḥanafī (d. 1119 H.)¹⁶ and many others.

So those who make statements like: “I respect Ibn al-Qayyim’s opinion, but I don’t agree with it”, are not disagreeing with Ibn al-Qayyim’s opinion, they are contradicting a matter of consensus. And in order to prove that it isn’t a matter of consensus, they need to come up with someone

⁴ “*Aḥkām Ahl ath-Thimmah*” by Ibn al-Qayyim, 1/441-442

⁵ “*Iḥkām al-Fuṣūl Fī Aḥkām al-Uṣūl*” by Abul-Walīd al-Bājī, 2/449

⁶ “*Al-Lumu` Fī Uṣūl al-Fiqh*” by Abū Ishāq ash-Shīrāzī, pg. 179

⁷ “*Al-Waraqāt Fī Uṣūl al-Fiqh*”, by Al-Juwaynī, pg. 8

⁸ “*Qawāṭī` al-Adillah Fī Uṣūl al-Fiqh*” by As-Sam`ānī, 2/385

⁹ “*At-Tamhīd Fī Uṣūl al-Fiqh*” by Al-Kalūthānī, 3/224

¹⁰ “*Mīzān al-Uṣūl Fī Natā`ij al-`Uqūl*” by `Alā’ ad-Dīn as-Samarqandī, pg. 792

¹¹ “*Bathl an-Naṭħar Fil-Uṣūl*” by Al-Asmandī, pg. 522

¹² “*Kashf al-Asrār `An Uṣūl Fakhril-Islām al-Bazdawī*” by `Alā’ ad-Dīn al-Bukhārī, 3/374

¹³ “*Al-Ibhāj Fī Sharḥ al-Minhāj*” by As-Subkī, 2/5

¹⁴ “*Tafsīr al-Qur’ān al-`Aṭḥīm*” by Ibn Kathīr, 1/590

¹⁵ “*Al-Baṛr al-Muhiṭ Fī Uṣūl al-Fiqh*” by Az-Zarkashī, 6/385

¹⁶ “*Fawātiḥ ar-Raḥamūt Sharḥ Musallam ath-Thubūt*” by `Abdul-`Alī as-Sahālawī al-Anṣārī, 2/262

before Ibn al-Qayyim, or at the very least, within his time, that said it is permitted to congratulate disbelievers on their holidays. It is insufficient to come up with some contemporary people and say that they said it is okay to do.

It is a Trait of Following Rituals That Are *Non-Islāmic* Rituals

Celebrations are matters which are legislated as an act of worship, not a matter of worldly customs. This is evident in the *Hadīth* of `Ā'ishah, رَضِيَ اللَّهُ عَنْهَا, in which the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said about the Day of *Fitr* or *Al-Adhā*:

"إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَإِنَّ عِيدَنَا هَذَا الْيَوْمُ."

*"Verily, every people has its celebration and verily our celebration is this day."*¹⁷

Ibn Taymiyyah (d. 728 H.) stated in his explanation of this *Hadīth*: "This is evidence in a number of ways: One of them is that his, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, statement: *"Verily, every people has its celebration and verily this is our celebration."* Indeed this necessitates each people being unique in their specific *'Id*. As He, سُبْحَانَهُ, said:

﴿وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّهَا﴾

﴿And for every nation there is a direction to which they face (in their prayers).﴾¹⁸

And He, تعالى, said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ﴾

﴿To each among you, We have prescribed a law and a clear way.﴾¹⁹

This necessitates each people being unique in their specific direction to face as well as their prescribed law. So if the Jews have an *'Id* and the Christians have an *'Id*, which is specific to them, we do not share it with them just as we do not share their direction of facing in prayer nor their prescribed law. And based upon this as well we would not allow them to share our *'Id* with us."²⁰

¹⁷ Collected by Ishāq Ibn Rāhwāyh (#780), Ahmad (#25,028), Al-Bukhārī (#952), Muslim (#892), Ibn Mājah (#1,898), An-Nasā'ī (#1,808) and Abū Ya'lā (#50)

¹⁸ *Sūrat al-Baqarah*, 148

¹⁹ *Sūrat al-Mā'idah*, 48

²⁰ "Iqtidā' aṣ-Širāṭ al-Mustaqqīm Mukhālafati Ahl al-Jahīm" by Ibn Taymiyyah, pg. 227

Also, it has come on the authority of Anas Ibn Mālik, رَضِيَ اللَّهُ عَنْهُ, who said: The Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"قَدِمْتُ الْمَدِينَةَ وَلِأَهْلِ الْمَدِينَةِ يَوْمًا يَعْبُونَ فِيهِمَا فِي الْجَاهِلِيَّةِ." فَقَالَ: "قَدِمْتُ عَلَيْكُمْ وَلَكُمْ يَوْمًا تَعْبُونَ فِيهِمَا إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ النَّحرِ."

"I came to Al-Madīnah and the People of Al-Madīnah had two days during which they would play." Then he said: "I came to you and you had two days in which you would play, and indeed, Allāh, عَزَّ وَجَلَّ, has given you instead of them two days that are better than them: the Day of al-Fitr and the Day of An-Nahr."²¹

Ibn Taymiyyah stated in his explanation of this *Hadīth*: "The way this is used as evidence is that the two days in *Jāhilīyah* were not upheld by the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, nor did he leave them to amuse themselves during them as they customarily did. Instead he said: 'He has given you two different days in their place.' And something replacing something else necessitates abandoning what has been replaced. This is because it is not possible for the replacement and the replaced to be joined together at once."²²

Ibn Taymiyyah, also said: "Celebrations are part of the *Shari`ah*, the clear way and the ritual acts of worship about which Allāh, سُبْحَانَهُ, said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَا جَاء﴾

﴿To each among you, We have prescribed a law and a clear way.﴾²³

And He said:

﴿لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ﴾

﴿For every nation We have ordained religious ceremonies which they must follow.﴾²⁴

...like the *Qiblah*, *Ṣalāt* and fasting. So there is no difference between their participation in the celebrations and their participation in all other rituals. So conforming in full with a celebration is

²¹ Collected by Aḥmad, (#13,470), `Abd Ibn Ḥumayd (#1,392), Abū Dāwūd (#1,134), An-Nasā'ī (#1,767) and Abū Ya`lā (#3,820). It was declared "Ṣahīḥ" by An-Nawawī in "Khulāṣat al-Aḥkām Fī Muhiyyat as-Sunanī Wa Qawā'id al-Islām", 2/819, Ibn Ḥajar al-`Asqalānī in "Bulūg al-Marām Min Adillat al-Aḥkām", (#138) and elsewhere, and Aṣ-San`ānī in "Al-`Uddah", 2/540. Ibn Taymiyyah also declared it authentic according to the conditions of Muslim in "Iqtidā' as-Sirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm", pg. 219

²² "Iqtidā' aṣ-ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm" by Ibn Taymiyyah, pg. 219

²³ *Sūrat al-Mā'idah*, 48

²⁴ *Sūrat al-Hajj*, 67

conforming to *kufr*, and conforming to some of its branches is conforming in some of the branches of *kufr*.

“Indeed, celebrations are one of the most unique features that distinguish various legislations and among their most prominent symbols, so conforming to them is conforming to the most characteristic legislations of *kufr* and most prominent of its symbols. And there is no doubt that conforming to this may lead to complete *kufr*.²⁵

“As for its most basic ruling, then at the very least, it is a (form of) disobedience. This was indicated by the Prophet, ﷺ, when he said: “*Verily, every people has its celebration and verily this is our celebration.*”²⁶ And this is worse than participating with them in wearing the *Zinār*²⁷ and its likes from their symbols, as those are manmade symbols which are not from the religion, rather the purpose behind them is simply to distinguish between the Muslim and the disbeliever. As for the celebrations and (religious) rituals, this is part of the religion which is cursed along with its followers, so joining in with it is joining in with something that is a cause of incurring the wrath and punishment of Allāh.”²⁷

So we see that the same address was used for ‘Īds as was used for the *Qiblah* of the Muslims.

As a result, ‘Īds are at the same level of the *Qiblah*, in that we cannot add, subtract or change anything regarding them within our religion, we cannot use those of another religion in any way. So for us to then congratulate others for following a ritual other than what is acceptable in *Islām* is something that is completely rejected.

Congratulating Disbelievers on their Holidays is a Form of Imitating Them

Saying things like “Merry Christmas”, “Happy Easter”, and so on, is a clear form of imitating disbelievers in their actions which they themselves are known for.

Allāh Stated:

﴿إِنَّمَا يَنْهَا أَهْلَهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْرَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أُولَئِكَ الَّذِينَ لَمْ يَكُنُوا عِنْدَنَا مَا تَوَلَّوْا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذُلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحِبُّ الْمُبْيَتْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight: “If they had been with us, they would

²⁵ Collected by Ishāq Ibn Rāhwāyh (#780), Ahmad (#25,028), Al-Bukhārī (#952), Muslim (#892), Ibn Mājah (#1,898), An-Nasā'ī (#1,808) and Abū Ya'la (#50)

²⁵ *Sūrat al-Baqarah*, 148

²⁶ This was a type of clothing that was specified as specific to *Ahl ath-Thimma*

²⁷ “*Iqtidā’ aṣ-Ṣirāt al-Mustaqqīm Mukhālafati Ahl al-Jahīm*” by Ibn Taymiyyah, pg. 241

not have died or have been killed,” so Allāh makes that (misconception) a regret within their hearts. And it is Allāh who gives life and causes death, and Allāh is Seeing of what you do.﴿²⁸

Abū Hurayrah narrated that the Messenger of Allāh, ﷺ, said:

”غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ وَلَا بِالنَّصَارَى“

“Change the gray hair, and do not resemble the Jews.”²⁹

And he narrated that the Messenger of Allāh, ﷺ, said:

”جُزُّوا الشَّوَارِبَ وَأَعْفُوا اللَّحْىَ وَخَالِفُوا الْمَجُوسَ.“

“Trim closely the moustache and grow beard; and thus contradict the Zoroastrians.”³⁰

And he also narrated that the Messenger of Allāh, ﷺ, said:

”إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ فَخَالِفُوهُمْ.“

“Indeed, the Jews and the Christians do not dye (their hair), so contradict them.”³¹

It has also come from `Abdullāh Ibn `Amr:

”أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَيْهِ تَوْبِينِ مُعَصْفَرِينِ قَالَ: “هَذِهِ ثِيَابُ الْكُفَّارِ لَا تَلْبِسُهَا.“

That the Messenger of Allāh, ﷺ, saw me wearing two clothes dyed in saffron so he said: “These are the clothes of the disbelievers; do not wear them.”³²

‘Abdullāh Ibn ‘Umar Ibn al-Khaṭṭāb narrated that the Messenger of Allāh, ﷺ, said:

”وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.“

“And whoever imitates a people, then he is from them.”³³

²⁸ Sūrat Āl `Imrān, 156

²⁹ Collected by Ahmād (#8,657), At-Tirmidhī (1,752) and Abū Ya`lā (#5,977), and At-Tirmidhī declared it “Hasan Ṣaḥīḥ”.

³⁰ Collected by Ahmād (#8764) and Muslim (#524)

³¹ Collected by Al-Ḥumaydī (#1,139), Ibn Abī Shaybah (#25,501), Ahmād (#7,272), Al-Bukhārī (#5,899), Muslim (#5,561), Ibn Mājah (#3,621), Abū Dāwūd (#4,203), An-Nasā'ī (#9,290) and Abū Ya`lā (#5,957)

³² Collected by At-Tayālīsī (#2,392), Ibn Abī Shaybah (#25,223), Ahmād (#6,513), Muslim (#5,485) and An-Nasā'ī (#9,569)

³³ Collected by Ibn Abī Shaybah (#19,401), Ahmād in (#5,114), ‘Abd Ibn Ḥumayd (#848) and Abū Dāwūd (#4,031). I do not view this as authentic from the Prophet, ﷺ, as some early Ḥadīth Scholars rejected it. However,

And `Abdullāh Ibn `Amr Ibn al-`Āṣ, رَضِيَ اللَّهُ عَنْهُمَا, said:

"مَنْ بَنَىٰ بِلَادَ الْأَعَاجِمِ فَصَنَعَ نَيْرُوزَهُمْ وَمَهْرَجَانَهُمْ وَتَشَبَّهَ بِهِمْ حَتَّىٰ يَمُوتَ وَهُوَ كَذَلِكَ حُشِرَ مَعَهُمْ يَوْمَ الْقِيَامَةِ."

"Whoever lives in the land of the non-Arabs, participates in their *Nayrūz* (Persian New Year) and their *Mahrajān* (Vernal equinox), and imitates them until he dies while in that state, he will be resurrected with them on the Day of Resurrection." ³⁴

So here it is clear that imitating the disbelievers in aspects that are specific to them makes one deserving of being with them; in the worldly life, the Hereafter, or both, depending on what they have imitated. So what would we say about someone who imitates them in their statements related to their religious celebrations, and is actually congratulating them for them?

It is a Form of Witnessing Falsehood

Allāh, تَعَالَى, stated:

﴿وَالَّذِينَ لَا يَسْهُدُونَ الزُّورَ وَإِذَا مُرُوا بِاللَّغْوِ مَرُوا كَرَامًا﴾

﴿And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass it by with dignity.﴾ ³⁵

It has been narrated from the *Šahābī* `Abdullāh Ibn `Abbās, ³⁶ as well as the *Tābi`īn*: Mujāhid, ³⁷ Abul-`Āliyah, Ṭawūs, Muḥammad Ibn Sīrīn, Aḍ-Ḍahhāk, Ar-Rabī` Ibn Anas and others that what is meant by the falsehood in this Verse is the *ʻĪds* of the *mushrikīn*. ³⁸

This was also used as evidence by *Imām* Aḥmad Ibn Ḥanbal (d. 241 H.) for the prohibition of participating in the *ʻĪds* of the Christians and the Jews, as was narrated by Ibn Taymiyyah. ³⁹

it was declared "Šahīh" by Ibn Ḥibbān as mentioned in "Bulūq al-Marām Min Adillat al-Ahkām", (#437), Ath-Thahabī in "Siyar A`lām an-Nubalā'" 15/509, Al-`Irāqī in his *Takhrīj* of "Ihyā' 'Ulūm ad-Dīn", 1/359, Al-Bahūtī in "Kashāf al-Qinā` An Matn al-Iqnā'", 1/286 and others. It was also declared "Jayyid" by Ibn Taymiyyah in "Majmū` al-Fatāwā", 25/331 and "Hasan" by Ibn Ḥajar al-Asqalānī in "Fatḥ al-Bārī Sharḥ Šahīh al-Bukhārī", 10/282 and As-Suyūtī in "Al-Jāmi` aş-Şaḡīr", (#8,593)

³⁴ Collected by Ad-Dūlābī in "Al-Kunā Wal-Asmā'" (#1,843) and Al-Bayhaqī in "As-Sunan al-Kubrā", (#18,863). Some, such as *Shaykh* `Adul-`Azīz Ibn Marzūq aṭ-Tarīfī, weakened it due to the narrator from `Abdullāh Ibn `Amr, who is Abul-Muġīrah, being *Majhūl* (Unknown). However, it was declared "Šahīh" by Ibn Taymiyyah in "Iqtidā' aş-Širāt al-Mustaqqīm Mukhālafati Ahl al-Jahīm", pg. 233 as well as Ibn al-Qayyim in "Aḥkām Ahl ath-Thimmah", 3/1248

³⁵ *Sūrat al-Furqān*, 72

³⁶ Look to "Al-Jāmi` Li-Ahkām al-Qur'ān" by Al-Qurṭubī, 13/78

³⁷ Look to "Ma`ālim at-Tanzīl" by Al-Baġawī, 1/98

³⁸ "Tafsīr al-Qur'ān al-`Aṭḥīm" by Ibn Kathīr, 10/331

³⁹ "Iqtidā' aş-Širāt al-Mustaqqīm Mukhālafati Ahl al-Jahīm" by Ibn Taymiyyah, pg. 234-235

So if, according to many from amongst the *Šahābah*, *Tābi‘īn* and scholars after them, the celebrations of the disbelievers are the falsehood that is being discussed in this Verse, what does one say about someone who congratulates disbelievers for this falsehood?

And this understanding is clearly seen in the narration from Sa‘id Ibn Salamah who heard his father who heard from ‘Umar Ibn al-Khaṭṭāb, رَضِيَ اللَّهُ عَنْهُ, that he said:

"اجْتَنِبُوا أَعْدَاءَ اللَّهِ فِي عِيدِهِمْ."

"Avoid the enemies of Allāh during their ‘Īd." ⁴⁰

So here, ‘Umar Ibn al-Khaṭṭāb, رَضِيَ اللَّهُ عَنْهُ, is telling us to stay away from disbelievers during their celebrations. So would we then say that, we should stay away from them when they are taking part in these things, but congratulating them on the cause for us having to stay away from them is fine?

Giving Gifts or Help for their Celebrations is Prohibited

Another form of congratulations that the scholars have clearly prohibited is giving gifts for these celebrations. So, just as they prohibited congratulating them with words, they also prohibited congratulating them with deeds.

Ibn al-Qāsim al-Mālikī (d. 191 H.) regarded it as hated to give a gift to a Christian on the occasion of his festival, or to give palm leaves to a Jew on his festivals. ⁴¹

Fakhr ad-Dīn al-Zayla‘ī al-Ḥanafī (d. 743 H.) said: "Giving gifts on the occasion of An-Nayrūz and Al-Mahrjān is not permissible, i.e., giving gifts on these two days is prohibited, and is in fact *kufr*. Abū Ḥafs al-Kabīr, رَحْمَةُ اللَّهِ، said: If a man were to worship Allāh for fifty years, then on the day of Nayrūz he were to give an egg as a gift to one of the *mushrikīn*, intending thereby to honour that day, he would have committed *kufr* and his good deeds would be cancelled out. The author of 'Al-Jāmi‘ al-Asğar' said: If he gives a gift to another Muslim on the day of Nayrūz, not intending thereby to honour that day, but it is the habit of some people to give gifts on that day, then this is not regarded as *kufr*. But he should not do it on that particular day; he should do it before or after, so that he will not be imitating those people. The Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said: "Whoever imitates a people is one of them." It says in 'Al-Jāmi‘ as-Asğar': A man bought something on the day of An-Nayrūz which he did not buy before that; if he intended thereby to

⁴⁰ Collected by Al-Bukhārī in "At-Tārīkh al-Kabīr" (#1,804) and from his path by Al-Bayahqī in "As-Sunan al-Kubrā", (#18,862). I asked the Muḥaddith, Shaykh ‘Abdul-‘Azīz Ibn Marzūq aṭ-Tarīfī about the authenticity of this narration and he stated that it is "Ṣaḥīḥ."

⁴¹ "At-Tāj wal-Iklīl Li-Mukhtaṣari Khalīl" by Muḥammad Ibn Yūsuf al-Mawwāq, 4/319

honour that day as the *mushrikūn* honour it, then he has committed *kufr*, but if he wanted to eat or drink or enjoy himself, then he has not committed *kufr*.”⁴²

At-Turkmānī al-Ḥanafī said: “The Muslim is sinning if he sits with them or helps them to slaughter animals or cook food, or he lends them a riding-beast to take them to their celebrations or festivals.”⁴³

Ibn Taymiyyah said: “Ibn al-Qāsim regarded it as hated for a Muslim to give a Christian anything on the occasion of his festival to congratulate him. He saw that as respecting their festival and helping them in their *kufr*. Do you not see that it is prohibited for Muslims to sell anything to the Christians that assists them in celebrating their festival; no meat, nor food, nor clothing? They should not loan their riding-beasts to them or assist them in any way with their festival, because that is like honouring their *shirk* and helping them with their *kufr*. The authorities should prevent Muslims from doing this. This is the opinion of Mālik and others, and I do not know of any dispute on this point.”⁴⁴

Ath-Thahabī said: “As for imitating the *Thimmah* in Christmas, the Thursday⁴⁵ and Nayrūz, then it is an atrocious innovation. So, if a Muslim does it as a means of religion, then he is ignorant and is to be rebuffed and taught. If he does it out of love for the people of *Thimmah* and out of joy from their holidays, then that is also blameworthy. If he does it out of habit, play, to satisfy his family and to make good with his children, then this is under consideration. And indeed, actions are but based upon intentions; the ignorant one would be excused and would have it gently clarified to him. And Allāh Knows Best.”⁴⁶

And it has come from Al-Bulqīnī ash-Shāfi`ī (d. 805 H.): “And he was asked about a Muslim who said to a *Thimmī* on one of their ‘Īds: ‘‘Īd Mubārak upon you’; does he disbelieve?” He answer: “If the Muslim says it to the *Thimmī* with the intention of glorifying their religion and their ‘Īd, then he disbelieves. If he doesn’t intend that, but it merely rolled off of his tongue, then he does not disbelieve due to what he said without intention.”⁴⁷

Ibn Nujaym al-Ḥanafī (d. 970 H.) stated: “And giving gifts in the name of An-Nayrūz and Al-Mahrajān is not allowed. In other words, gifts in the name of these two days is prohibited, rather, it is disbelief.”⁴⁸

And it is well known that, a gift that is given for a celebration may have further reaching benefits for the recipient, such as clothing keeping them warm on days other than their ‘Īd, giving them nourishment before or after the ‘Īd and so on. So if this is prohibited, then what would we say

⁴² “*Tabyīn al-Haqā’iq Sharḥ Kanz ad-Daqā’iq*” by Az-Zayla`ī, 6/228

⁴³ “*Al-Luma` Fil-Hawādithi wal-Bida*” by At-Turkmānī al-Ḥanafī, 1/492

⁴⁴ *Iqtidā’ aṣ-Širāṭ al-Mustaqqīm Mukhālafati Ahl al-Jahīm*” by Ibn Taymiyyah, 2/19

⁴⁵ Referring to Maundy Thursday or Holy Thursday; the Thursday that falls before Easter Sunday

⁴⁶ “*At-Tamassuk Bis-Sunani Wat-Taḥthīr Minal-Bida*” by Ath-Thahabī, pg. 130

⁴⁷ “*Mawāhib al-Jalīl Fī Sharḥ Mukhtaṣar Khalīl*” by Al-Ḥaṭṭāb 6/289

⁴⁸ “*Al-Bahr ar-Rā’iq Sharḥ Kanz ad-Daqā’iq*” by Ibn Nujaym, 5/25

about something that doesn't even have these benefits, and simply serves to glorify that day or time of year?

The Covenant of `Umar Ibn al-Khaṭṭāb, رَضِيَ اللَّهُ عَنْهُ, Prevented Disbelievers from Openly Displaying Their Religions

Another area we can look to for guidance on this issue is what `Umar Ibn al-Khaṭṭāb stipulated upon the disbelievers in the *Islāmic State*: And if we look to the Conditions of `Umar,⁴⁹ we see the following:

إِنَّا حِينَ قَدِمْتَ بِلَادَنَا طَلَبِنَا إِلَيْكَ الْأَمَانَ لِأَنفُسِنَا وَأَهْلِ مِلِّنَا عَلَى أَنَّا شَرَطْنَا لَكَ عَلَى أَنفُسِنَا

When you marched against us: we asked of you protection for ourselves and our co-religionists; and we made this stipulation with you:

أَلَا نُحِدِّثُ فِي مَدِينَتِنَا كَنِيسَةً وَلَا فِيمَا حَوْلَهَا دِيرًا وَلَا قِلَّيَةً وَلَا صَوْمَعَةً رَاهِبٌ

That we will not erect in our city or the suburbs any new church, monastery, cell or hermitage.

وَلَا تُجَدِّدَ مَا خُرِّبَ مِنْ كَنَائِسِنَا وَلَا مَا كَانَ مِنْهَا فِي خُطُوطِ الْمُسْلِمِينَ

And that we will not repair any of our churches that may fall into ruins, or renew those that may be situated in the Muslim quarters of the town.

وَأَلَا نَصْرِبَ بَنَوَاقِيسِنَا إِلَّا ضَرْبًا حَفِيَّا فِي جَوْفِ كَنَائِسِنَا

And that we will not strike our bells except lightly in the depths of our churches.

⁴⁹ Collected by Al-Bayhaqī in “*As-Sunan al-Kubrā*”, 9/202, Ibn al-A`rābī “*Al-Mu`jam*”, 1/358, Ibn `Asākir in “*Tārīkh Dimashq*”, 2/174, As-Subkī in his “*Fatāwā*”, 4/219 and others.

Ibn Taymiyyah mentioned one of the narrations and said: “Its chain is authentic.” “*Aṣ-Ṣārim al-Maslūl ‘Alā Shātim ar-Rasūl*”, pg. 208, and he mentioned some of the conditions and then said: “It was narrated by Ḥarb with a ‘*Jayyid*’ chain.” “*Iqtidā’ aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*”, 1/320. And he said: “And these conditions are the most famous thing in the books of *Fiqh* and Knowledge. And there is a consensus upon them, in general, amongst the scholars from the followed *Imāms*, their companions and the rest of the *Imāms*.” “*Iqtidā’ aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*”, 1/321.

Ibn al-Qayyim stated: “And the fame of these conditions suffice over its chain (of narration), because the *Imāms* have received it with acceptance and mentioned it in their books. And they used them as proof. And mention of the Conditions of `Umar has not ceased to be upon their tongues and in their books. And the *Khalīfahs* implemented them after him and acted upon what they instruct.” “*Aḥkām Ahl ath-Thimmah*”, 3/1159

And Ibn Kathīr mentioned that it has good chains. “*Irshād al-Faqīh Ilā Ma `rifat Adillat at-Tanbīh*”, 2/340.

And he mentioned that it has chains that support each other. “*Musnad al-Fārūq Wa Aqwāluhu ‘Alā Abwāb al-‘Ilm*”, 2/489.

وَلَا نُظْهِرَ عَلَيْهَا صَلِيبًا

And that we will not display a cross upon them.

وَلَا تُرْفَعَ أَصْوَاتُنَا فِي الصَّلَاةِ وَلَا الْقِرَاءَةِ فِي كَنَائِسِنَا فِيمَا يَحْضُرُهُ الْمُسْلِمُونَ

And that we will not perform our prayers nor recitations in a loud voice when Muslims are present in our churches.

وَلَا نُخْرِجَ صَلِيبًا وَلَا كِتَابًا فِي سُوقِ الْمُسْلِمِينَ

And that we will not display a cross or (sacred) book in the markets of the Muslims.

وَلَا نُخْرِجَ بَاعُوثًا وَلَا شَعَانِينَ

And that we will not go out in processions on Easter nor on Palm Sunday.

وَلَا تُرْفَعَ أَصْوَاتَنَا مَعَ مَوْتَانَا وَلَا نُظْهِرَ النُّبُرَانَ مَعَهُمْ فِي أَسْوَاقِ الْمُسْلِمِينَ

And that we will not chant loudly or carry lighted candles in the markets of the Muslims when burying our dead.

وَلَا نُظْهِرَ شِرْكًا

And that we will not display any *shirk*.

وَلَا نُرْغِبَ فِي دِينِنَا وَلَا نَدْعُو إِلَيْهِ أَحَدًا

And that we will not make a show of our religion nor invite any one to embrace it.

So we see that, when possible, the disbelievers themselves aren't to be permitted to display these things, so what about a Muslim congratulating them on it?

One might argue: This is in an *Islāmic* State when Muslims have the authority, however, in the West; disbelievers have authority, so we can't implement this. Although this is true, and no one is arguing this, it does not change the fact that these conditions of 'Umar give us an understanding of the goals of the *Shari'ah*. More specifically, the goal of stopping *shirk* and *kufr*. So if this is the case, then how can it be permitted for a Muslim to actually congratulate a disbeliever for their believing or performing *shirk* or *kufr*?

False Arguments Used to Permit Congratulating Disbelievers on their Holidays

It is Permissible to Congratulate Disbelievers on their Holidays if the Muslim has Good Intentions

Many say that, if the Muslim has a good intention, for example, wanting to give disbelievers a good view of *Islām*, then these things are permitted. However, something that is prohibited does not cease to be prohibited due to the intention of the one who commits them.

Abū Ḥāmid Al-Ġazālī (d. 505 H.) said, “Sins do not change their nature by intention. So the ignorant one should not understand that, from the generality of his, ﷺ’s saying: **“Actions are based on intentions”**, that a sin can be turned into an obedience by (a good) intention, such as the person who backbites a man to please the heart of someone else, feeds a needy person with someone else’s money or builds a school, a Masjid or a military camp with unlawful money, while his intention is to do good. This is all ignorance, and the intention has no effect in ruling out its being a transgression, a wrongdoing and a sin. In fact, his intending to do good by an evil means – which opposes the requirement of the *Shari`ah* – is another evil. So if he is aware of this (evil means), then he is stubborn in regards to the *Shari`ah*. But if he ignores it, then he is sinful for being ignorant, because seeking knowledge is obligatory upon every Muslim. In addition, since good things can only be known as such by the *Shari`ah*, how can an evil be good, then? That is very unlikely. As a matter of fact, the things which cause this in the heart are the hidden pleasure and the inner desire...”

Then he went on to say, “What is implied is that whoever ignorantly intends to do good by means of a sin, he will not be excused, unless he is new in *Islām* and does not have the time wherein he can acquire the knowledge, and Allāh, the Most High, indeed said: **“So ask those who possess the Reminder if you know not.”**⁵⁰

And he (i.e. Al-Ġazālī) further said – “Therefore his, ﷺ’s saying: **“Actions are based on intentions”** is restricted, as far as the three categories are concerned, to obediences and permitted things (i.e. *Mubāḥāt*), but not to sins. This is because an obedience can be turned into a sin by the (the wrong) intention. Also the permitted action (i.e. *Mubāḥ*) can be turned into a sin or an obedience by the intention. **In contrast, a sin can never be turned into an obedience by the (good) intention.** Yes, the intention could have an interference in it (i.e. the sin); and that is when (other) evil intentions are added to it, and which would increase its burden and its great evil result – as we have mentioned in the Book of Repentance.”⁵¹

Furthermore, by someone trying to use this false rule, they are already accepting that this action is wrong. Otherwise, there would be no need to have a secondary reason to permit it.

Every *Ijtihād* Is Correct

⁵⁰ *Sūrat an-Nahl*, 43

⁵¹ “*Iḥyā’ ‘Ulūm ad-Dīn*” by Al-Ġazālī, 4/388-391

Some try to state that, as long as someone arrives at this opinion through *Ijtihād*, it is correct. And by extension, it is acceptable to follow this opinion. And they try to use the following *Hadīth* as evidence for this false rule:

On the authority of `Amr ibn al-`Āṣ, that he heard the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, saying:

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرٌ وَإِذَا حَكَمَ فَاجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ.

*"If the ruler judges by performing Ijtihād and is correct, then he receives two rewards. And if he judges by performing Ijtihād and is mistaken, then he receives one reward."*⁵²

They state that since both receive rewards, both are correct. However, the *Hadīth* itself is evidence that this rule is false. The Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said: "And if he judges by performing Ijtihād and is mistaken, then he receives one reward." So with his own words, he affirmed that it is a mistake.

However, Allāh, تَعَالَى, said:

﴿وَدَاؤُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَا فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنْمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ فَفَهَمْنَا هَا سُلَيْمَانَ وَكُلُّاً أَتَيْنَا حُكْمًا وَعِلْمًا﴾

﴿And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulaymān to understand (the case).﴾⁵³

So, when Dāwūd and Sulaymān arrived at different rulings, Allāh told us that He gave the correct understanding on the issue to Sulaymān.

Imām Ibn `Abdil-Barr (d. 463 H.) stated: "Difference of opinion is not a proof according to anyone that I know of from the scholars of *Fiqh* of the *Ummah*, except for he who has no sight nor any knowledge, and there is no proof in his statement."⁵⁴

So, we know that even if some scholars of the past permitted this (which none did) it wouldn't be a proof.

⁵² Collected by Aḥmad (#17,774), Al-Bukhārī (#7,352), Muslim (#1,716), Ibn Mājah (#2,314), Abū Dāwūd (#3,574) and An-Nasā'ī (#5,887)

⁵³ *Sūrat al-Anbiyā'*, 79

⁵⁴ "Jāmi` Bayān al-Ilmi Wa Faḍlīh" by Ibn `Abdil-Barr, 2/89, and look to "Al-Muḥallā Fī Sharḥ al-Mujallā Bil-Ḥujaji wal-Āthār", by Ibn Ḥazm, 1/70

The Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Some Ṣaḥābah entered Churches

On the authority of Ibn Mas`ud who said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ ابْتَعَثَ نَبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَدْخَالِ رَجُلٍ إِلَى الْجَنَّةِ فَدَخَلَ الْكَنِيسَةَ فَإِذَا هُوَ بِيهُودٍ وَإِذَا يَهُودٌ يَقْرَأُ عَلَيْهِمُ التَّوْرَةَ فَلَمَّا أَتُوا عَلَى صِفَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْسَكُوا وَفِي نَاحِيَتِهَا رَجُلٌ مَرِيضٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا لَكُمْ أَمْسَكْتُمْ." قَالَ الْمَرِيضُ: "إِنَّهُمْ أَتُوا عَلَى صِفَةِ نَبِيٍّ فَأَمْسَكُوا." ثُمَّ جَاءَ الْمَرِيضُ يَحْبُو حَتَّى أَخَذَ التَّوْرَةَ فَقَرَأَ حَتَّى أَتَى عَلَى صِفَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمْتَهُ فَقَالَ: "هَذِهِ صِفَتُكَ وَصِفَةُ أُمِّتِكَ أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَإِنَّكَ رَسُولُ اللَّهِ." ثُمَّ مَاتَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَা�ِيهِ: "لُوا أَخَاكُمْ."

"Indeed, Allāh, sent His Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to enter a man into *Jannah*. So, he entered the church, and saw Jews, and a Jew was reciting the *Tawrāt* to them. Then when they reached the description of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they stopped. And in its corner, there was an ill man. So the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, asked: 'Why did you stop?' So the ill man replied: 'They came to the description of a Prophet, so they stopped.' Then the ill man came crawling until he took the *Tawrāt*, then he recited until he reached the description of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and his *Ummah*, then said: 'This is your description and the description of your *Ummah*. I testify that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh.' Then he died. So the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said to his Companions: 'Take care of your Brother.'"⁵⁵

On the authority of `Ā'ishah who said:

أَنَّ أُمَّ حَيْبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَيْهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أُولَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَا تَبَوَّأُ عَلَى قَبْرِهِ مَسْجِدًا وَصَوْرُوا فِيهِ تِلْكَ الصُّورَ أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ".

That Umm Ḥabībah and Umm Salamah mentioned a church they had seen in Ethiopia in which there were images. So, the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: "Indeed, those people, if there was a righteous man amongst them who died, they would build a Masjid upon his grave and

⁵⁵ Collected by Ibn Abī Shaybah (#384), Ahmād (#3,951) and At-Tabarānī in "Al-Mu'jam Al-Kabīr" (#10,295)

make those images in it. They are the worst of creation with Allāh on the Day of Resurrection.”

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The use of this evidence is rejected for a number of reasons:

- These *Aḥādīth* have nothing to do with congratulating disbelievers around their holidays. The closest argument someone could make with these *Aḥādīth* are stating that the entering into churches is similar to congratulating disbelievers, in that it is an approval of what they are upon. If this is what is meant, then they are saying that when the Prophet, ﷺ entered this church, he was approving of the disbelief of the Jews. If this is the case, then they are stating that the Prophet, ﷺ, approved of something that he was sent to wipe out, which is completely illogical, let alone an accusation that the Prophet, ﷺ, performed *kufr*.

On the authority of Jubayr Ibn Muṭ`im who said: “I heard the Messenger of Allāh, ﷺ, saying:

”إِنَّ لِي أَسْمَاءً كَثِيرًا أَحْمَدُ وَأَنَا مُحَمَّدٌ وَأَنَا الْمَاجِيُّ الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ وَأَنَا الْحَاطِشُ الَّذِي يُحْشِرُ النَّاسُ عَلَى قَدَمَيِّي وَأَنَا الْعَاقِبُ“.

‘I have several names: I am Muḥammad and I am Aḥmad, and I am Al-Māhi with whom Allāh obliterates *kufr*, and I am Al-Ḥāshir (gatherer) at whose feet the people will be gathered, and I am Al-`Āqib (i.e. who succeeds the other Prophets in bringing about good).’”⁵⁷

- The narration the Prophet, ﷺ, was declared “*Da`īf*” by Aḥmad Shākir,⁵⁸ Al-Albānī,⁵⁹ and Al-Arnā’ūt.⁶⁰ And there are two defects in the chain of this *Hadīth*. The first is that it is from the narration of Ḥammād Ibn Salamah on the authority of ‘Aṭā’ Ibn as-Sā’ib. And ‘Aṭā’ Ibn as-Sā’ib became mixed up in his old age when it came to narrating his *Aḥādīth*. And Ḥammād Ibn Salamah heard from him before and after this, so unless it is clear that a narration took place before this, it is suspect.⁶¹ The second is that it is from the narration of Abū ‘Ubaydah Ibn ‘Abdillāh Ibn Mas`ūd on the authority of his father ‘Abdullāh Ibn Mas`ūd. And

⁵⁶ Collected by Mālik (#1,947), Ibn Abī Shaybah (#11,815), Isḥāq Ibn Rāhwayh (#768), Aḥmad (#24,252), Al-Bukhārī (#434), Muslim (#528), An-Nasā’ī (#785) and Abū Ya’lā (#4,629)

⁵⁷ Collected by Al-Humaydī (#565), Ibn Abī Shaybah (#31,691), Aḥmad (#16,734), Ad-Dārimī (#2,817), Al-Bukhārī (#4,896), Muslim (#2,354), At-Tirmidhī (#2,840), An-Nasā’ī (#11,526) and Abū Ya’lā (#7,395)

⁵⁸ “*Musnad Aḥmad*”, 6/24

⁵⁹ “*Irwā’ al-Ğalīl Fī Takhrij Aḥādīth Manār as-Sabīl*” by Al-Albānī, 8/134

⁶⁰ “*Musnad Aḥmad*” 7/64

⁶¹ Look to “*Ad-Du’afā’ al-Kabīr*” by Al-`Uqaylī, 3/993 and “*Tahthīb at-Tahthīb*” by Ibn Hajar al-`Asqalānī, 7/702

Abū `Ubaydah did not hear *Aḥādīth* from his father. However, this defect is disputed, due to Abū `Ubaydah narrating from the trustworthy companions of his father.⁶²

- We know that it is prohibited to remain in the presence of *kufr* being committed without rebuking it or leaving. Allāh, تَعَالَى, said:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنِسِّنَكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿And when you see those who engage in a false conversation about Our Verses (of the Qur’ān) by mocking at them, stay away from them till they turn to another topic. And if shayṭān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Thālimīn* (polytheists and wrongdoers, etc.).﴾⁶³

And He said:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكَفِّرُ بِهَا وَيُسْتَهْرِرُ أَبْهَا فَلَا تَقْتُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مُنْتَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

﴿And it has already been revealed to you in the Book (this Qur’ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.﴾⁶⁴

So we know, beyond a shadow of a doubt, that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, would not have remained there if *kufr* or *shirk* was being committed.

- Even if it was confirmed that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, entered this church, then we would say that not only did he not approve of their *kufr*, but he went there to save someone from their *kufr*. So how could a situation where it isn't confirmed that *kufr* was being committed in their presence be used as evidence for the permissibility of the Muslim going out of his way to congratulate a disbeliever for their *kufr*?

⁶² Look to “*Fatḥ al-Bārī Fī Sharḥ Ṣahīḥ al-Bukhārī*”, by Ibn Rajab al-Ḥanbalī, 5/187, “*An-Nukat ‘Alā Kitāb Ibn aṣ-Ṣalāḥī*”, by Ibn Ḥajar al-‘Asqalānī, 1/398, “*Al-Mujtanā Minas-Sunan al-Ma’thūrah ‘An an-Nabī Ṣall Allāhu ‘Alayhi Wa Sallam Wat-Tanbīh ‘Alaṣ-Ṣaḥīḥī Minha Was-Saqīm Wa Iktilāf an-Nāqilīna Lahā Fī Alfāṭḥihā*” 1/145 and “*Al-‘Ilal al-Wāridah Fil-Aḥādīth an-Nabawiyyah*”, 5/290, both by Ad-Dāraqutnī, “*Al-Jāmi` al-Mukhtaṣar Minas-Sunani ‘An Rasūlillāhi Ṣall Allāhu ‘Alayhi Wa Sallam Wa Ma’rifat aṣ-Ṣaḥīḥī Wal-Ma’lūli Wa Mā ‘Alayhil-‘Ama’i*”, by At-Tirmidhī, 1/338 and 2/202, “*Al-Mustadrak ‘Alaṣ-Ṣaḥīḥayn*”, by Al-Ḥākim, 1/681 and 2/121, “*At-Tamhīd Limā Fil-Muwaṭṭa’ Minal-Ma’ānī Wal-Asānīd*”, by Ibn ‘Abdil-Barr, 24/293 and elsewhere.

⁶³ *Sūrat al-An`ām*, 68

⁶⁴ *Sūrat an-Nisā'*, 140

Allāh Permitted Kindness toward Disbelievers and Obligated Justice and Goodness toward All

Some of those who try to permit congratulating disbelievers on their holidays state that these congratulatory statements would fall beneath the evidence of saying good words and being kind. They say:

Allāh, تَعَالَى, stated:

﴿وَقُولُوا لِلنَّاسِ حُسْنَا﴾
﴿And speak good to people.﴾⁶⁵

And He stated:

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allāh loves those who deal with equity.﴾⁶⁶

On the authority of Asmā' Bint Abī Bakr, رَضِيَ اللَّهُ عَنْهُمَا, who said:

أَتَتْنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "آصْلِهَا؟" قَالَ: "نَعَمْ." قَالَ ابْنُ عُيَيْنَةَ: فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا: ﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ﴾

"My mother came to me, hoping (for my favor) during the lifetime of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ So, I asked the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "May I keep ties with her?" He replied, "Yes."

Ibn 'Uyaynah said: "Then Allāh, تَعَالَى, Revealed about this: **﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes.﴾**⁶⁷

⁶⁵ Sūrat al-Baqarah, 83

⁶⁶ Sūrat al-Mumtahinah, 8

⁶⁷ Collected by At-Tayālisī (#1,748), 'Abdur-Razzāq (#9,932), Al-Humaydī (#320), Sa'īd Ibn Mañṣūr (#2,917), Ishāq Ibn Rāhwayh (#2,224), Aḥmad (#26,913), Al-Bukhārī (#5,978), Muslim (#1,003) and Abū Dāwūd (#1,668). The statement of Ibn 'Uyaynah was collected by Al-Bukhārī in his narration

However, this begs the question: What is something good and just? Is celebrating the birth of a Prophet that is worshipped beside, or even instead of, Allāh, good or just? Is celebrating the lie that Allāh was a person, and He died and was resurrected, good or just? If not, then this cannot fall under these evidences. And if someone believes that these things are good or just, then they are not Muslims at all.

On top of this, we say that being good and just is something virtuous as long as it falls within the limits of the *Shari`ah*, and does not constitute allegiance for their religion, which this clearly would. Allāh, تَعَالَى, said:

And He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءُكُم مِّنَ الْحَقِّ﴾
 ﴿O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth.﴾⁶⁸

And He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءَ بَعْضٍ وَمَن يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾
 ﴿O you who believe! Take not the Jews and the Christians as *Awliyā'* (friends, protectors, helpers), they are but *Awliyā'* of each other. And if any amongst you takes them (as *Awliyā'*), then surely, he is one of them. Verily, Allāh guides not those people who are the *Thālimīn* (polytheists and wrongdoers and unjust).﴾⁶⁹

The Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Accepted Gifts from and Gave Gifts to Disbelievers

On the authority of Abū Ḥumayd as-Sā`idī who said:

"ثُمَّ جَاءَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَلِكُ أَيْلَةَ فَأَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَغْلَةً يَبْضَاعَةً فَكَسَاهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بُرْدًا".

⁶⁸ *Sūrat al-Mumtaḥinah*, 1

⁶⁹ *Sūrat al-Mā'idah*, 51

"Then the king of Aylah came to the Messenger of Allāh, ﷺ, and he gifted a white mule to the Messenger of Allāh, ﷺ, So, the Messenger of Allāh, ﷺ, gifted him a cloak." ⁷⁰

No one is disputing the issue of accepting gifts from disbelievers in general. However, this is an invalid use of evidence, for the following reasons.

- These Texts are concerning accepting gifts, while the issue being disputed is giving congratulations.
- These Texts are concerning general situations, while the issue being disputed is specific to celebrations of kufr.

The *Sahābah* Gave Gifts to Disbelievers

On the authority of `Abdullāh Ibn `Umar:

أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً سِيرَاءً عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: "يَا رَسُولَ اللَّهِ لَوْ اشْتَرَيْتَ هَذِهِ الْحُلَّةَ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلَلْوَفِيدِ إِذَا قَدِمُوا عَلَيْكَ". فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا يَلْبِسُ هَذِهِ مِنْ لَا خَلَقَ لَهُ فِي الْآخِرَةِ". ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا حُلَّلٌ فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً فَقَالَ عُمَرُ: "يَا رَسُولَ اللَّهِ أَكْسُوْتُنِيهَا وَقَدْ قُلْتَ فِي حُلَّةٍ عُطَارِدٍ مَا قُلْتَ". قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَمْ أَكْسُكَهَا لِتَبْسَهَا". فَكَسَاهَا عُمَرُ أَخَّا لَهُ مُشْرِكًا بِمَكَّةَ.

That `Umar Ibn al-Khaṭṭāb saw a *Hullah Siyarā* (i.e. a type of two-piece garment) at the door of the *Masjid* and said: "O Messenger of Allāh, why don't you buy this and wear it on Fridays and when the delegations come to you?" The Messenger of Allāh, ﷺ, said: "*This is only worn by one who has no share in the Hereafter.*" Then the Messenger of Allāh, ﷺ, was brought a number of garments (i.e. *Hullahs*) of the same type, so he gave a *Hullah* to `Umar Ibn al-Khaṭṭāb. Then `Umar said: "O Messenger of Allāh, are you giving it to me to wear it when you said what you said about the *Hullah* of `Uṭārid (i.e. the vendor of the first *Hullah*)?" The Messenger of Allāh, ﷺ, said: "*I am not giving it to you to wear it.*" So `Umar gave it to a brother of his who was a *mushrik* in Makkah. ⁷¹

⁷⁰ Collected by Ibn Abī Shaybah (#37,006), Ahmād (#23,604), Ad-Dārimī (#2,537), Al-Bukhārī (#1,481), Muslim (#1,392) and Abū Dāwūd (#3,079)

⁷¹ Collected by Mālik (#1,923), At-Tayālisī (#18) and Al-Bukhārī (#886)

Again, like the previous evidence, this is not related to our topic. This is related to general situations, while we are discussing specific ones i.e. celebrations of *kufr*. As we saw earlier, Ibn al-Qāsim al-Mālikī stated that he did not know of any dispute concerning the prohibition of giving anything to disbelievers on their celebrations.

The Prophet, ﷺ, Permitted Christians to Perform Their Prayers in the *Masjid*

Ibn Isḥāq stated:

وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ الْزُّبِيرِ قَالَ: لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَدَخَلُوا عَلَيْهِ مَسْجِدَهُ حَيْنَ صَلَّى الْعَصْرَ... إِلَى أَنْ قَالَ: "وَقَدْ حَانَتْ صَلَاةُهُمْ فَقَامُوا فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّوْنَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "دُعُوهُمْ. فَصَلَّوْا إِلَى الْمَشْرِقِ".

"And Muḥammad Ibn Ja`far Ibn az-Zubayr told me: 'They came to the Messenger of Allāh, ﷺ, in Al-Madīnah. So they entered upon him in his *Masjid* when he prayed Al-`Aṣr.' Until he said: 'And the time for their *Ṣalāt* came, so they stood in the *Masjid* of the Messenger of Allāh, ﷺ, so the Messenger of Allāh, ﷺ, said: 'Leave them.' Then they performed their *Ṣalāt* toward the East'" ⁷²

Those after Ibn Isḥāq narrated it by way of him as well, such as Ibn al-Munthir, ⁷³ Ibn Jarīr at-Tabarī ⁷⁴ and Al-Bayhaqī. ⁷⁵

There are two issues here; the first relates to the authenticity of this event and the second to its relation to the issue at hand.

As for the authenticity, then it is extremely weak, in fact, *Munkar* (Denounced). ⁷⁶

Ibn Rajab (d. 795 H.) commented on this chain by saying: "This (narration) is disconnected and weak. The likes of this are not used for proof." ⁷⁷

Ibn Kathīr mentioned that another narration of this was collected by Ibn Mardawayh from the path of Muḥammad Ibn Isḥāq on the authority of ‘Āsim Ibn ‘Umar Ibn Qatādah on the authority

⁷² "As-Sīrah an-Nabawiyyah" by Ibn Hishām 1/574

⁷³ "Tafsīr al-Qur'an" by Ibn al-Munthir 1/109

⁷⁴ "Jāmi` al-Bayān 'An Ta'wil Āy al-Qur'ān" by Ibn Jarīr at-Tabarī 5/172

⁷⁵ "Dalā'il an-Nubuwwah" by Al-Bayhaqī 5/382

⁷⁶ A *Munkar* narration is when a narrator narrates something that contradicts what those who are more reliable narrated, or narrates something no one else did

⁷⁷ "Fath al-Bārī Fī Sharḥ Ṣaḥīḥ al-Bukhārī" by Ibn Rajab 2/439

of Maḥmūd Ibn Labīd on the authority of Rāfi` Ibn Khadīj.⁷⁸ However, he was not clear if it contained the mention of praying in the *Masjid* or not, and Ibn Mardawayh's book is no longer in existence.

In any case, both of these chains are rejected. The first is rejected because the narrator Muḥammad Ibn Ja`far Ibn az-Zubayr is not from the *Šahābah*, so it is impossible that he was present at this event. On top of this, he only narrates from the *Tābi`īn*, so we know that he did not hear this from a Companion. In fact, he narrates from the minor *Tābi`īn*, not even the major ones. Therefore, we know that there are a number of links missing between him and this story.

This chain, as well as the one Ibn Kathīr stated was narrated by Ibn Mardawayh, contain Muḥammad Ibn Iṣhāq, about whom the correct opinion is that his *Hadīth* are accepted as long as he does not contradict others or narrate something that is a fundamental on a topic, and that he clearly states that he heard it or was told it. These conditions are not present in this *Hadīth*. This story was narrated by Al-Bukhārī, Muslim and others, with no mention of the *Šalāt* being performed in the *Masjid*.⁷⁹

So, the first chain has the defect of Muḥammad Ibn Ja`far Ibn az-Zubayr narrating something from the lifetime of the Prophet, ﷺ, and Muḥammad Ibn Iṣhāq's narration not matching what is contained in the authentic narrations.

The second chain (which is unverifiable) contains the defects of Muḥammad Ibn Iṣhāq narrating something that does not match what has come in the authentic narrations, along with the fact that we don't have the chain from Ibn Mardawayh to Ibn Iṣhāq, as Ibn Iṣhāq died in the year 151 H., yet Ibn Mardawayh wasn't even born until 409 H.

This story was mentioned elsewhere, as Ath-Tha`labī said:

اَخْبَرَنَا مُحَمَّدُ بْنُ اِسْحَاقَ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ الرَّازِيِّ وَمُحَمَّدٍ بْنِ مَرْوَانَ عَنِ الْكَلْبِيِّ وَعَبْدِ اللَّهِ بْنِ اَبِي جَعْفَرٍ الرَّازِيِّ عَنْ اَبِيهِ عَنِ الرَّبِيعِ بْنِ اَسْنِ.

"Muḥammad Ibn Iṣhāq informed us from Muḥammad Ibn Ja`far (Ibn) az-Zubayr and Muḥammad Ibn Marwān (informed us) from al-Kalbī and `Abdullāh Ibn Abī Ja`far ar-Rāzī (informed us) from his father from Ar-Rabī` Ibn Anas."⁸⁰

The first of the three chains he mentioned was discussed earlier.

⁷⁸ "Tafsīr al-Qur'ān al-`Athīm" by Ibn Kathīr 2/51

⁷⁹ "Muṣannaf Ibn Abī Shaybah" (#37,018), "Musnad Ahmad" (#23,377), "Šahīh al-Bukhārī", (#4,380) "Šahīh Muslim", (#2,420) "Sunan Ibn Mājah" (#135), "Jāmi` at-Tirmidhī" (#3,796) and "Sunan an-Nasā'ī al-Kubrā" (#8,142). And a second *Hadīth* in "Musnad Ahmad" (#3,930) and "Sunan an-Nasā'ī al-Kubrā" (#8,140)

⁸⁰ "Al-Kashfū Wal-Bayān 'An Tafsīr al-Qur'ān" by Ath-Tha`labī 3/6

As for the second chain; Muḥammad Ibn Marwān from al-Kalbī:

Muḥammad Ibn Marwān

He is Muḥammad Ibn Marwān Ibn `Abdillāh Ibn Ismā`īl, who was known as As-Suddī aş-Şağır. He was declared abandoned and even a liar.⁸¹

Al-Kalbī

He is Abun-Naḍr Muḥammad Ibn as-Sā`ib Ibn Bishr al-Kalbī. He was declared abandoned and even a liar.⁸²

So, this chain contains four defects:

1. Muḥammad Ibn Marwān is accused of lying
2. Al-Kalbī is a liar
3. The disconnect between Al-Kalbī and the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as he died in the year 146 H.
4. This detail not being mentioned in any of the authentic *Aḥādīth* narrated about the Christians of Najrān

As for the third chain; `Abdullāh Ibn Abī Ja`far ar-Rāzī from his father from Ar-Rabī` Ibn Anas:

`Abdullāh Ibn Abī Ja`far:

He was a truthful person, but there was weakness in his narrations, especially when he narrated something on his own.⁸³

⁸¹ "Al-Jarḥ Wat-Ta`dīl" by Ibn Abī Ḥātim 8/86 "Ad-Du`afā' al-Kabīr" by Al-`Uqaylī 4/136, "Tārīkh Bağdād" by Al-Khaṭīb al-Baġdādī 4/468, "At-Tārīkh al-Kabīr" 1/232 and "At-Tārīkh al-Awsaṭ" 2/245 both by Al-Bukhārī "Ad-Du`afā' aş-Şağır" by Al-Bukhārī pg. 105 "Aḥwāl ar-Rijāl" by Al-Jawzajānī pg. 78, "Ad-Du`afā' Wal-Matrūkūn" by An-Nasā'ī pg. 93, "Tahthīb at-Tahthīb" by Ibn Hajar al-`Asqalānī 9/437 "Al-Majrūhīn Minal-Muḥaddithīn Wad-Du`afā' Wal-Matrūkūn" by Ibn Ḥibbān 2/286 "Al-Kāmil Fī Du`afā' ar-Rijāl" by Ibn `Adī 7/513

⁸² "Al-Jarḥ Wat-Ta`dīl" by Ibn Abī Ḥātim 7/270, Tārīkh Ibn Ma`īn – Riwayat ad-Dawrī 3/280, "At-Tārīkh al-Kabīr" 1/101, "At-Tārīkh al-Awsaṭ" 2/51 and "Ad-Du`afā' aş-Şağır" pg. 101 all by Al-Bukhārī, "Tārīkh Asmā' ad-Du`afā' Wal-Kathābīn" by Ibn Shāhīn pg. 164, "Ad-Du`afā' aş-Şağır" pg. 101 by Al-Bukhārī "Aḥwāl ar-Rijāl" by Al-Jawzajānī pg. 66, "Al-Kunā Wal-Asmā'" by Muslim Ibn al-Ḥajjāj 2/840, "Ad-Du`afā' Wal-Matrūkūn" by An-Nasā'ī pg. 90 "Nāsikh al-Hadīth Wa Mansūkhuh" by Al-Athram 1/209 "Al-Kāmil Fī Du`afā' ar-Rijāl" by Ibn `Adī 7/277 "Al-Mu'talif Wal-Mukhtalif" by Ad-Dāraqutnī 4/222 "Ad-Du`afā' al-Kabīr" by Al-`Uqaylī 4/76 "Al-Majrūhīn Minal-Muḥaddithīn Wad-Du`afā' Wal-Matrūkūn" by Ibn Ḥibbān 2/253 "Al-Kāmil Fī Du`afā' ar-Rijāl" by Ibn `Adī 7/274

⁸³ "Al-Kāmil Fī Du`afā' ar-Rijāl" by Ibn `Adī 5/362, "Al-Jarḥ Wat-Ta`dīl" by Ibn Abī Ḥātim 5/127, "Tahthīb at-Tahthīb" by Ibn Hajar al-`Asqalānī 5/177, "Ikmāl Tahthīb al-Kamāl Fī Asmā' ar-Rijāl" by `Alā' ad-Dīn Muğaltāy 7/290 "Ath-Thiqāt" by Ibn Ḥibbān 8/335 "Al-Mu'jam al-Awsaṭ" by At-Tabarānī 7/270, "Al-Kāmil Fī Du`afā' ar-Rijāl" by Ibn `Adī 5/363 "Mīzan al-I'tidāl Fī Naqd ar-Rijāl" by Ath-Thahābī 2/404 "Al-Kāshīf Fī Ma'rifa Man Lahu Riwayah Fil-Kutub as-Sittah" by Ath-Thahābī 1/543 "Taqrīb at-Tahthīb" by Ibn Hajar al-`Asqalānī pg. 298

As is evident from what the Scholars of *Hadīth* have said and how they judged some of his *Aḥādīth*, he was a truthful person, however, there was weakness in his narrations. Therefore, if he is the only one to narrate something from a *Shaykh*, it is not acceptable. And Ibn Ḥibbān, as mentioned earlier, went as far as to declare that the only *Aḥādīth* that should be taken into consideration are those from other than his father. So here, this narration of his from his father wouldn't even be taken into consideration.

Abū Ja`far ar-Rāzī is Ṭsā Ibn `Abdillāh Ibn Māhān

As is evident from the discussion about this narrator, he was a truthful person, however, he had a bad memory. Due to this, he made many mistakes in general, even more so when narrating from Muğīrah and the likes.⁸⁴

Lastly, Ar-Rabī` Ibn Anas was a *Tābi`ī*, so he would not have been present at this event.

So this narration contains four defects:

1. The *Tafarrud* (Individual narration) of `Abdullāh Ibn Abī Ja`far
2. The weakness of Abū Ja`far ar-Rāzī
3. The disconnect between Ar-Rabī` Ibn Anas and the Prophet, ﷺ
4. This detail not being mentioned in any of the authentic *Aḥādīth* narrated about the Christians of Najrān

On top of all of the clarified weaknesses, the fact that this detail is not in any book of *Hadīth* whatsoever, is proof enough that it is not authentic. In fact, there is no mention of the Christians even being in the *Masjid* in any book of *Hadīth*.

So, as is evident, the weakness of this *Hadīth* precludes it from being a proof for anything.

As for how this event relates to the issue at hand:

Using this incident is a false/invalid *Qiyās* (Deductive Analogy), even according to those who accept *Qiyās*

⁸⁴ "At-Tabaqāt al-Kubrā" by Muḥammad Ibn Sa`d 7/380, "Tārīkh Ibn Ma`īn – Riwāyat Ibn Miḥraz" 2/90, "Al-Jarḥ Wat-Ta`dīl" by Ibn Abī Ḥātim 6/281, "Su'ālāt Ibn Abī Shaybah Li-Ibn al-Madīnī" pg. 122, "Tārīkh Bağdād" by Al-Khaṭīb al-Bağdādī 11/146 and 12/461, "Min Kalām Abī Zakariyyā Yaḥyā Ibn Ma`īn Fir-Rijāl" pg. 50, "Al-Kāmil Fī Du`afā' ar-Rijāl" by Ibn `Adī 6/449-450, "Tārīkh Ibn Ma`īn – Riwāyat ad-Dawrī" 4/358, "Tahthīb al-Kamāl Fī Asmā' ar-Rijāl" by Al-Mizzī 33/194, "Al-`Ilal Wa Ma`rifat ar-Rijāl Li-Aḥmad – Riwāyat Ibnihi `Abdillāh" 3/133, "Al-Abāṭil Wal-Manākīr" by Al-Jawraqānī 1/204, "Tahthīb al-Kamāl Fī Asmā' ar-Rijāl" by Al-Mizzī 33/195, "Taqīḥ at-Taḥqīq" by Ibn `Abdil-Hādī 2/445 and "Tahthīb at-Taḥthīb" by Ibn Ḥajar al-`Asqalānī 12/57 "Su'ālāt al-Bartha ī" 2/443, "Al-Mujtabā Min as-Sunan" 3/258, "Al-Majmū` Sharḥ al-Muhathab" by An-Nawawī 12/112, "Al-Majrūhīn Minal-Muḥaddithīn Wa-Du`afā' Wal-Matrūkīn" by Ibn Ḥibbān 2/120

- The Muslims were visited in a position of power while those who make these types of statements are lowering themselves to participate in the rituals of others.
- The Muslims were being visited and were informing the visitors about *Islām*, while those who make these statements are not passing on information about *Islām*. In actuality, the mere fact that they are making these statements shows they were, in reality, hiding *Tawhīd*; the very basis of *Islām*.
- The Muslims were allowing something to take place while those who make these statements are actually performing an act. This type of false logic would necessitate that, when the Messenger of Allāh, ﷺ, took *Jizyah* from *kuffār*, this is proof that a Muslim is allowed to worship other than Allāh.

Conclusion

As is evident, there is clear evidence (i.e. consensus) that congratulating disbelievers on their holidays is prohibited. There are also many supporting evidences to prove that this, as well as other statements and actions related to assisting, taking part in and approving of these holidays is prohibited, and may reach disbelief.

On the other hand, there is no clear evidence to prove the permissibility of congratulating disbelievers on their holidays. Despite all of the disbelievers that the Prophet, ﷺ, the thousands of *Sahābah*, and then the *Tābi’īn* and those after them interacted with, we don't have any narration of any of them ever congratulating disbelievers on their holidays or saying that it is obligatory, recommended or even permissible.

As for the evidences that are used, then they are either weak narrations that have nothing to do with the topic, or at best, are general Texts that are unrelated to the topic, and if used for this topic would contradict fundamentals of *Al-Walā’ Wal-Barā’*.

And Allāh Knows Best, and may the Blessings and Peace of Allāh be upon our Prophet Muḥammad, his family, his companions and all of those who follow them on the correct path until the Day of Resurrection.

Abū Ṭalūt Haytham Āl Sayfaddīn